INSTRVCTIONS
FOR YOVR SEARCH INTO RELIGION.

With reaſons, why the truth once founde, further confe-rence is not to be admitted.

Querite, & inuenietis. Luc. 11.
Seeke, and you ſhall finde.

SIBLIOTHECA LAMBETHANA

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ADVERTISMENTS FOR YOVR SEARCH INTO RELIGION.

IT BEING without faith impoſſible to pleaſe God, (*Heb. 11.*) and as God is but one, ſo true faith being but one (*Epheſ: 4:*) I wiſh you to embrace that graue counſayl of S. Paul to the Corinthians: *Corin. ep: 2. cap. 13. v. 5.* to whom he ſaith: *Trie your ſelues, vvheather yee are in the faith: examine your ſelues.* And S. Paul in the wordes that there follow, proſequeth this point ſo, as if that careleſnes in triall of faith, were a token that the careles is a reprobate, which token I ſee not in you, becauſe you ſhew your ſelf carefull to ſearche into the truth, and becauſe you make this triall by a kinde of reading (which for

this preſent I wil not condemne) therfore I ſend you theſe cõſiderations of ſome vndoubted truthes, to which you ought to haue an eye in your ſearche and reading.

1 The firſt vncontrouerted and certaine truth is, that faith is a firme and aſſured aſſent of the ſoule, by which, wee doe beleeue doctrines wherof we ſee no euident reaſon, and therfore not to be beleeued but for ſome moſt ſubſtantial authoritie; wherfore I muſt haue an eie in what religion aremore meanes of certainty & aſſurance, and a more eſtabliſhed authoritie: which when I haue ſeene I may embrace that more reaſonabelie and chriſtianlie then the other.

The Proteſtant will be found to refuſe in deed (though in worde, he pretendeth ſome other grounds) all other grounds beſides a ſpirit which perſwadeth him to this or that point of

of faithe: which ſpirit wheather it be of God or of the Diuel, or of his owne diſcourſe he is not aſſured, nor hath any meanes to try. For the firſt thinge that he hath is the ſpirit, by which he afterwards perſuadeth him ſelf, that theſe and theſe writings be Gods ſcriptures. Then by the ſame he defineth, that in theſe ſillables, this and this was Gods meaning, as if he ſhould ſay, I am fully aſſured this doctrine is true, becauſe I think it is true and conſequentlie, that very truthe which he drew from the catholique church, and is content to retaine, (as the acknowledging of the bleſſed Trinitie, or the Incarnation) he holdeth not by Chriſtian faith, but by ſelfe opinion in vncertaintie.

The Catholique will be founde to confeſſe, that his owne ſpirit is inſufficient of it ſelfe, to inſtruct him what to beleeue of God, or how to

ſerue him, and that though himſelf, haue greate witt, induſtry, learning, and vſe to reade ſcriptures: yet that without ſome ſufficient exteriour teſtimony of thruth, it is daungerous to giue credit to euery motion of his inward perſwaſiō, be it neuer ſo probable. And therfore that he relyeth vpon Chriſt (whom the moſt prudent man in the worlde ought vpon moſt reaſonable motiues to beleeue to be God) who as he praied for and with his owne blood priced and paied for a church: So he prouided hir the perpetuall aſſiſtāce of the ſpirit of Truth, which in Pentecoſt he powred vpon hir ſtill to remaine with hir. And therfore chardgeth all mankind abſolutelie to obey hir, which (if the true church were inuiſible, no man could doe, or if it could teach errour, no man abſolutely might in conſcience doe, wherfore the catholiques

do trie all their owne cõceits of God, and his ſeruice, by the ſpirit of Chriſt aſſiſting the viſible church, which S. Paul worthilie calleth the pillar and ground of truthe; 1. *Tim*: 3. *v*. 15.

2 The ſecond vndoubted truth is. That as the true God is but one, ſo the true faith is but one, & giuen to bring men to vnity of iudgment, and vniformitie of proceeding, that all faithfull people may be at vnitie in God, and amongſt themſelues, wherfore, that religion is trueſt, that hath beſt meanes for vnitie of iudgment.

The Proteſtant grounding his faith and proceding vpon his owne ſpirit, (which he allwaies preſumeth but neuer proueth to be of the Lord) and euery man hauing a ſpirit of his owne, muſt needes alſo haue a faith; & proceeding of his owne, wherin, if any other agree with him it is but by chaunce, ſith that no two of them

ground one conceit vpon one & the ſelfe ſame reaſon: for though Luther and Caluin doe both deny tranſubſtantiation, yet not vpon the ſame ground. But Luther becauſe his ſpirit telleth him there is cõpanacion, that is to ſay, both the fleſh of Chriſt and bread: and Caluin becauſe his ſpirit telleth him there is no corporall preſence of Chriſt, nor anie thing at all beſides bread, but forceth a figure; & therfore about this, Luther & Caluĩs ſpirites doe mortallie iarr, wherfore amongſt them it is not poſſible to haue vnitie of faith, as alſo neuer wil be amongſt Engliſh Proteſtantes & Puritanes, becauſe euerie mans owne ſpirit is the vncontrolable vmpier in all doubtes of faith, & apparteth it ſelfe from each other.

The Catholiques wil be found all to beleeue alike the ſame pointes of faith, and to proceede all alike in the ſub-

ſubſtance of Gods ſeruice, and heere in be in great vnitie, grounding all that they beleeue, and doe, vpon one and the ſelfe ſame reaſon, to wit vpon obediẽce due vnto the ſpirit of Chriſt which is in his body the Catholique church, whoſe publique iudgment being once knowne, euery man conformeth (in cõtrouerſies) his iudgmẽt therto, in vniformity of beliefe and proceeding, and to knowe certainlie the churches publique iudgment in doubtes, only the catholiques haue a moſt fit meane, by the knowne cõſent of all the paſtors of euery particular church in the world profeſſed in generall councels, where the head and members doe meete in *Spiritu ſancto* (by mutual intelligence of them who haue *clauem ſcientiæ* the key of knowledge, and offer to teach alwaies the ſame doctrine which from their anceſtours & ordainers they receiued with

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out any iott of alteration, by newe fetch of wit, or pretence of priuate illumination in matters of faith: and to propounde vnto their particular flockes throughout the Chriſtian world thoſe doctrines of faith, the originalls wherof, all antiquitie being ript vp to finde out, their firſt fountaine and ſpring, are found to be thoſe reuelations which Chriſt made to his Apoſtles, to be deriued to al poſteritiies by ordinary ſucceſſiue paſtors (as allwaies yet they haue beene and ſhall be) euen to the laſt man that ſhal bee brought to Chriſtes faith in the end of the world.

3 The third vndoubted truthe is. That the Goſpell and true faith is the power of God efficatio⁹ for mans ſaluation to conuert infidels, and bring them to Chriſt. That faith then is truer, which hath conuerted more nations, and which is better furniſhed

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with powerfull meanes to brīg worldly wiſe men to chriſtianitie, wherfore by this wee may ſee wheather Catholiques or Proteſtants faith be better.

The Proteſtants did neuer conuert any Infidell nation to Chriſt, & ſome of them wil ingenuouſlie cōfeſſe, that though ſome few doe now and then ſlip from the profeſſion of the olde faith to their parte, yet, that no man who was once throughly grounded in the olde faith, came euer after to be a ſound proteſtant, but rather careles of God, & ſeemed zealous for faſhion only, and deſignement. Neither doth a Proteſtantes onlie ground (to wit, firſt his ſpirit, and then ſuch ſillables and ſenſe of the Bible as it pleaſeth him to admit for Gods word) affoord him any motiue fitt to alter a prudent morall man who is an Infidell & ſtandeth vpon the light of nature and the vſe of his aunceſtours: will the Proteſtant

ſtant bring to the Pagan a Bible? this the Pagan eſteemes as we doe of the Alcaron, to be a fardell of falſhoodes and follies, and how can he conuince a Pagan that his Bible is Gods truth? will he tell the Pagan that he is the miniſter of the Lord ſent to preach the truth? The Pagan will aske to ſee his commiſſion, and becauſe Chriſtians were ſaid to worke miracles, the pagan will deſire to ſee a miracle, or a proofe, that this fellow is the ordinary ſucceſſour (in chardge & vnformity of doctrine) of thoſe Apoſtles, which are ſaid to haue wrought miracles in confirmation of their calling and doctrine for the cõuerſion of the world, wherin this miniſter will be found to faile. But if this miniſter doe vnfold vnto him his owne pointes of proteſtancy, that a chriſtian hath no fredome of will to doe good, no power in himſelfe to refuſe ill, no reward for wel-

wel-liuing, no disfauour with God for bad life, if he doth beleeue aright, but that a Christian may be a boare for lechery, a woolfe for cruelty, almost a lucifer for pride, & yet by only faith be a good christian. Surely the Pagan wil think Christianitie to be the most notorious abuse of nature and abhomination that may be. And yet the Protestant can say nothing else of his owne, to persuade Christianitie, of more substance, or more cõformable to the groundes of his owne persuasion, then what I haue here put downe.

On the contrary side, none but Catholiques did euer worke the conuersion of nations, which is a signe that to them was giuen that cõission. *Math.* 28. *Euntes docete omnes gentes*, goinge teach al natios, I am with you alldaies euen to the consummation of the world: that with them is. *Lex Domini*

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immaculata conuertens animas, that immaculate faith, that vnſpotted law of God, which (as the Prophet Dauid ſaith) is a conuerter of ſoules. And becauſe the Catholique knowethe, that an intelligent and iudicious Infidell will require of his Catachiſt, or teacher, ſome prudẽt motiues of credulity (as reaſonablie he may) that he may prudently reſolue vpon an alteration of his religion, and prudence may accompany his credulitie, to the right information of his reaſonable ſoule. Therfore to this effect the Catholique wil by the order of the world ſhow, that God hath a prouidence & gouernment, & conſequẽtly he hath prouided for man a religion, which, euen nature telleth vs is due from man to God, wherfore ſith a reaſonable mã oweth to God a religious ſeruice, & becauſe man knoweth not ſo fully by his owne reaſõ the nature of God,

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as that he can come to knowe what ſeruice befits him beſt, therfore that it is fit that we ſhould haue a doctrine of religion reuealed: and then will he proue that no reuealed doctrine is ſo credible as the Chriſtian Chatholiques is, for being moſt agreable to nature in exalting God, and informing man to vertue. No ſo perfect a diſpoſition of any comonwealthe as is the Catholique church, nor any people ſo powrfull in ſupernaturall prerogatiues, as be the Catholique chriſtians: and to this end he wil bring forth (beſides olde prophecies which our enemies the Iewes acknowledge to haue bene before Chriſt, and are accompliſhed in the Catholique churche: The miracles, the martirdomes, the Anachorites, the virginities, the monaſticall inſtitutiõs, their penitentiall liues in watching, faſting, praying, contemplation, how in great aboun-

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dance of temporalities, by abſtinence they pinche themſelues, that by hoſpitalitie they may be charitable to others, the authoritie and orderly continued hierarchy or holy order of ſucceſſiue poſtours, & inferior orders of the clergie, their learning, grauitie and gouernment, the means of conſent & vnitie of faith, iudgment, and proceeding, amongſt ſo many millions of millions as Chriſtians are and haue beene, being of ſo diuers nations, cuſtomes, policies, & conditions, the multitude, wiſedome, victoriouſnes, and piety of princes and peoples, which for almoſt this ſixten hundred of yeares haue bene of the Catholique chriſtian church.

Theſe and many more argument of the ſupernaturall vocation of the Chriſtians which cannot proceed but from God, and are fouud to bee allwaies amongſt onlie catholique chriſtian

ſtians, may the catholique ſubſtantially proue out of vncontrowlable recordes, which cannot but moue a prudent infidel to think at leaſt that chriſtianitie is an eminent profeſſion, and though maruelous for the matters beleeued, yet for the arguments in it, that it commeth from God, worthy of a reaſonable mans beliefe. And indeed who but God can be thought to haue conuerted the wiſe and ſenſual world, ſo generally, and continually to ſubmit their reaſon to faith, and the brauenes of their mindes, to the humilitie of Chriſt, and to tye their ſences to the aſperities of the croſſe, by the only doctrine of a poore crucified and cõtemned man, whom ſome dozen baſe and vnlearned men his companions preached to be God, and them ſelues his meſſengers to inſtruct the worlde.

4 The fowrthe truthe is, that God

became man, and died, to redeeme to himſelf, out of the maze and multitude of the impious worlde, a choice people, who by his grace ſhould ſanctifie themſelues, and be followers of good workes, to which end true faith was ordained as an eſpeciall and neceſſary meane: wherfore that faith is Chriſts, that yeeldeth more meanes of purity in conſcience, and conuerſation. See therfore wheather the Catholique or proteſtant religon inducth more purity of ſoule, & meanes to auoide ſinne.

The Proteſtāts doctrine is, that man hath no free will to doe good; nor force of Gods grace, ſupporting and enabling realy his ſoule to ouercome temptations: that Gods children of their good deeds done by the grace of God haue no merit, that our beſt workes are deadlie ſinnes, that a chriſtian mans iuſtice is comprized in the only

only faithe, and apprehenſion, that to himſelfe (being a dãnable ſinner & remaining abhominable in very deed) Chriſtes iuſtice is imputed; and that this once had, can neuer be loſt, and whiles it is had, a man can not damne himſelf, be he neuer ſo outragious in all filthy, bloody, and cryinge ſinnes, euen till his laſt breath: yea, Caluin is noted to teache, and deteſted for it of very Lutherans themſelues, (in that part not ſo far gone) that God is the author of ſinne: which doctrine is not only blaſphemous to God-ward, and iniurious to nature, but alſo infectious to all ſocieties of life, and ciuill cõuerſation: for out of this it followeth, that Dauid was as iuſt in his adultery of *Berſabe* and homicide of *Vrias*, as in his penance, and *miſerere*; ſith he had equally faithe in both diſpoſitiõs, which he could not looſe by ſuch lewdnes; wherfore, ſith that by

the Proteſtantes doctrine, will to doe well, I cannot: and doe ill, I muſt needes: ſith good workes be improfitable, & bad deeds vndammadgable and to doe as God commandeth, is meerely impoſſible: ſith my iuſtice by only faith is had, and by any my fault but infidelitie, cannot be loſt. VVhy ſhould I a Proteſtant forbeare the ſweet that is in all kind of ſinnes? why ſhould I not ſeeke to aduantadge my contentment in gluttonies, lecheries, reuendges, rapines, and treaſons? ſith my iuſtice before God is ſolifidian, independent of my behauiour. So that if I haue wit inoughe to doe ill cleanſely, orforce inough to doe it freely in reſpect of politique lawes, with God my faithe ſecureth mee in the life of abſolute impunity for whatſoeuer villany: why then ſhould I Proteſtant goe about an impoſſible abſtinence from the ſweet of ſinne, the

for bearance being ſo much contrary to my ſenſe, and ſo litle commodious to my ſoule?

The Catholiques teache that a man may if he will, and ought to keepe Gods cõmandemẽtes, which though to an immoderate & beaſtlie appetite they be hard, yet to a reaſonable man regenerated in Chriſt, and fortified with grace (had by merit of his bleſſed paſſion and meanes of his ſacraments) they be a very ſweete yoke and a light burthen: that though the holie faithe of a Chriſtian, and true knowledge of the miſtery of Chriſt, be a moſt excellent guift of God, yet that alone ſufficeth not to chriſtian iuſtice, but that a faithfull mans iuſtice principally dependeth vpon his charitie towards God, his owne ſoule, & his neighbour: & that not only Gods lawes are to be kept vnder paine of hell, but alſo the lawes of princes, not

ſo much for awe of man, as for con-
ſcience towards God. That by the
merites of Chriſtes paſſion, we haue
grace & vertues inherent in our ſoule
which ſo bettereth our nature, & for-
tifieth our frailty; as that in time o
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faction of our gloſtly enemies, or an
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graces ſake, (wherin the children of God are acceptable to their father) our workes doe merit the inheritance of the kigdome of heauen: God ſo eſteeming the roote of our worke: (to wit) his owne grace, which was bought for vs by the precious blood of Chriſt, & conueyed into our ſoules from his croſſe by his ſacramentes, as by ſupernaturall conduites.

The chatholiques teache, that we be fedd with that ſelfeſame glorious body of our Sauiour Chriſt, which ſitteth at the right hand of God in heauen, not in a figure, or by fantaſticall faith, but in very truthe: wherfore, it is to vs a great motiue and meane of purity in life, and charitie towards Chriſt; an incentiue to meditate, and immitate his paſſion; a ſure pledge of eternall bliſſe, that in this life he will haue not only our ſoules the temples of his ſpirite, but alſo our

bodies the manſion of his moſt ſacred fleſh, ſo admirablely effecting his bodylie abode continually with vs, which he affecteth as himſelfe, expreſſed when he ſaid. *Delitiæ meæ eſſe cum filiis hominũ.* My delight is to be with the ſonnes of men. Beſides the former meanes, motiues, and bonds to purity, catholiques doe teache vs, how that we be armed againſt the wicked ſpirits, by the protection of our guardian Angels & patronage of bleſſed ſoules: and to withſtand the prouocation of our owne fleſh, by cõſidering the preſence of our iudge, by the memorie of our owne deathes, the iudgment we are going to, the eternall retribution of heauen if we conquer, of hellfire if we be ouercome: and withall, to chaſtiſe that with diſcreet paines, which doth entice vs to fond delightes: & to oppoſe to the ill examples of naughty worldlings, the memory how Chriſt

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and his ſaints cõuerſed in this world, ſtriuing againſt ſin euen till death. To conclude, ſuch abſtinences, retirings, prayings, watchings, and other afflictions of our fleſhe, as diſcreetly and profitablely be vſed amongſt catholiques, ſuch often pure cõfeſſions, prouiſion againſt recidiuation, exhortations, and care of ghoſtly ſuperiors, obedience, and awe both of God and man, in ſubiects, and inferiours, ſuch inſtitutions of religious orders, ſuch diſcipline to mortifie our wilde deſires, and auoid occaſions of ſlips to ſinn: in all thinges, ſuch help of Sacraments, and othergraces of the holie Ghoſt (which is working in the children of the catholique church alone) how can it but breed great puritie in a man that hath any deſire to doe well?

5 The fift vndoubted trutheis. That true religion being a due, which as nature teacheth all men we owe to God,

God, true faith is reuealed by God to man, to direct and ſettle him in the vſe of his religiõ towards God, both in in-ward piety, and outward ceremony of externe homadge and worſhip. VVherfore that faith of new or olde is better, that dothe more direct and ſettle a man in inward Deuotion, and that outward church ſeruice which was alwaies vſed amonge chriſtians.

True religion conſiſting of two eſpeciall parts: whereof one is inward deuotion, and the other outward worſhip, by externe ceremonies: for the firſt, to wit inward deuotion, we muſt firſt note, that as other vertues may be fained, ſo may deuotion alſo: yea, a man may miſtake himſelfe to be deuout, when he is not ſo. Secondlie we muſt remember the diſcourſe of S. Paul: *Rom*: 10. who affirming that a right prayer is a ſpeciall meane to ſal-

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uation, putteth theſe interrogatories. But *hovv* (ſaith he) *ſhal they call on him, in vvhome they haue not beleeued? and hovv ſhall they beleeue in him, of vvhome they haue not heard? and hovv ſhall they heare, vvithout a preacher? and hovv ſhall they preache, vnles they be ſent?* Hitherto S. Paul, as if he ſhould ſay, no miſſion, no preacher; no preacher, no catechiſinge; no catechiſinge, no beliefe; no beliefe no true inuocation; and conſequently no inward deuotion.

It being proued then out of S. Paul heere cited, that the notice that can be had of the true inuocation, & inwarde true deuotion of the people, muſt be had, by the certaine notice had of the miſſion, & lawfull calling of their paſtours, (whoſe preaching is the ordinary meane to that true faithe which is neceſſary to true deuotion) how can the proteſtant (who is careleſſe of the lawfull calling of his

his preacher) prudētly perſuade himſelfe, that he praieth as he ought with true deuotion, more then a Iewe, or a Turke dothe? both which miſcreants doe ſeeme more zealous, and deuout, then our proteſtants. or the nature of chriſtianitie beinge ſuche, that the ſpecialleſt externe motiue to it, is the certaine miſſion of Chriſt from his father; of his Apoſtles, from him; of other Paſtours ſucceſſiuely, frō them; throughe generation and generation to the end of the worlde; which is the reaſon wherfore, both, Chriſt and his Apoſtles, & their ſucceſſours doe firſt of all cleare this pointe, that they haue a lawfull miſſion to preache truth: it being withall demonſtrable: (which the miniſters know well inoughe, and therfore ſtil ſeeke to auoid this queſtion. *Quis te miſit?* who ſent thee?) that the proteſtant miniſter hathe no lawfull miſſiō to teache his pro-

his proteſtancie; all this (I ſay) being true in it ſelfe, and well conſidered of vs, how can it be poſſible to thinke that a Proteſtãt faithe can bring true inward deuotion?

The ſeconde part of religion is outward worſhip, a ſpeciall portion wherof, allwaies as yet ſince the creation of the world till now, externe ſacrifice was counted, and was allwaies vſed in Gods churche.

The proteſtants haue aboliſhed all ſacrifice, preiſthoode, and altar, and cõdemned of ſuperſtition all church-ſeruice, that is knowne to haue bene in vſe in Gods church-through-out the worlde, euer ſince Chriſt, euen till this day: ſo that wheras the law of nature ſince Adam, had allwaies ſome truly ſeruĩg God in due externe worſhip, till the ſinagogue began: & that had alwaies ſome true worſhippers, euen till Chriſt: Chriſt himſelfe hathe beene

beene without true worſhip at all, in his church ſeruice, (as the Proteſtants doe teache) euen till this day, ſuperſtition raigning in euery pariſhe of Chriſtendome. Now wheather that the Proteſtẽts common praier booke be void of ſuperſtition or no, let the Puritan iudge by the ſcriptures, and wheather the Puritans conuenticles be according to the worde, let the familiſts, ſuperilluminats, & the Brownists iudge by the word and ſpirite.

The Catholiques externe motiue to faithe is the authority of the allwaies-viſible chriſtian churche: of whome Chriſt ſaid. *As my father ſent me, ſo ſende I yovv*: and cõfirmed their miſſion with miracles. And therfore the Catholiques be moſt prudentlie certaine of the churches miſſion, and conſequently of the truthe of their owne faithe, wheron their inward deuotion is founded.

As

As for externe homadge: the catholiques folowinge Christes institutiō, & the deuoute vse of all their auncestor-christians, haue for their church-seruice that pure sacrifice, and oblation, prefigured in *Melchisidech*, and by *Malachy* so longe before prophecied of: to wit, the vnbloody sacrifice of the most sacred bodie & precious bloode of Christ, now dailie on the altar in the churche offered by the ministery of Gods priests, in continuall memory of Christes bloody sacrifice, once offred on the crosse for our full redēption, therby daily to apply vnto vs the merits of Christs deathe: and withall, to giue vs an earnest and pledge of life euerlasting: & this is done with suche sacred rites, and solemne ceremonies, as Gods spirit in the first pastours of Christschurch knew was most seemly and fit to mainteine deuotion and reuerence to God, in Christian harts,

wher-

wherfore, if certainty, vnitie, purity of soule, if efficacy to conuert sinners inward deuotion, & the constant vse of Church seruice in Christianitie be regarded of you, (as in reason they should) you shall see in what faithe these are founded, and how farre they be from this new profession. For a conclusion this I assure you by myne owne, and other mens longe experience, that there is no man remaines a protestant, if he once looke into the groundes of religion, but such as continue doubtfull, what faith to follow not for want of meanes to see truthe but for feare that if they looke further into it, they should be conuinced that only the catholique faith is true and cõsequently, should forsake many commodities, and sustaine many disgraces for that profession, or suffer sharper corasiue of conscience then thay did before, for practising against

so knowne a truthe: like vnto those of whom the Prophet Dauid saithe, *Noluit intelligere vt bene ageret*: and as it is written, *Lux venit in mundum, & dilexerunt homines tenebras magis, quam lucem.* Light came into the worlde, and men loued darknes more, then light: which I do hope, and will pray, that it may be farre from you.

Reasõs vvhy after due search I being once resolued, will admit no farther conference in Religion.

HAVING by Gods grace, & my parents care, beene so brought vp, that alwayes I had regard to mine owne saluation; And hearing those of the olde and new religion, to differ so farre in doctrine of faith, (that faith which is true, being of all sides accounted necessary to saluatiõ) I durst

not die (and why ſhould I liue ſo as
dare not die) and come to that dread
full iudgement, wherto now liuin
I am paſſing, if now in life I did no
make diligent ſearche in what faith
to die, and what preachers to beleeu
and obey in the gouernment of m
life; eſpecially ſeeing, that thoug
Luther (the firſt parent of the new
preachers) doe damne to the pitt o
hell, the ſacramentaries both Zuing
lians and Caluiniſts, and both the
condemne his doctrine: yet almoſt a
theſe new preachers doe vniformel
conſent, that our forefathers liuin
and dying in the olde religion, migh
for all that be ſaued; wheras they o
the olde religion do cõſtantly affirm
& that with great cõpaſſion to the
of whom they do ſo ſpeake, that the
preachers of the new faſhion, hau
quitt them ſelues and their followe
from the means of eternall ſaluation

by relying vpon that, as vpon faith,
which is meere fancy and infidelytie,
vſing the ſcriptures, ſacraments, and
ſtile of Chriſtians for pompe, not for
profit; for ſhew, not for ſaluation.
VVhich being cõſidered, I feare, leaſt
both before God I ſhould be cẽſured
of impietie, & before man of folly, if
ſhould not reſolue, as all others of
udgement and good diſpoſition doe,
who conſider theſe premiſes. To wit,
hat ſith to both of theſe cõtradictory
preachers I can not giue credit; and
beleeue theſe, rather then thoſe raſhly,
may not: I ſhould not, as one preiu-
iced by mine education amongſt
he new preachers, ſitt ſtill without
hought of further ſearche, (ſith mine
wne ignorance, proceeding of ſuch
egligence, will not more excuſe me
efore God, if I doe therfore erre,
hen ignorance will excuſe him, who
ath meanes to come out of his er-

rour, wherin he was bred & brough faith
vp, amõgſt Turcks or Heathẽs, Iewe my ſ
or Arrians ;) But before I vnreaſon ther
blelie addict my ſelf to any ſide, with an af
out ſuch proofe of ſpirits, as beſeme the n
me, in this my litle skill of Gods ma reaſo
ters: Firſt by humble prayers, diliger partia
ſearche, and beſt aduiſe, by reading Fir
books, eſpecially in ſuch points, as two w
generall grounds of other controuc wherb
ſies, I will indeuour to find out tho whetl
preachers, to whome I might iuſt to be b
giue credit in a matter of ſuch in the kn
portance, as is true faith, the fin f the
meane to eternal bliſſe. Remembri hey ſe
allwayes, that as Gods creature, I ow en by
to my creatour a ſeruice, worſhip, a may
reuerence: and as a reaſonable cre ther
ture, a reaſonnable ſeruice, worſhi aſon
and reuerence: This reaſon therfo ay ho
that God hath giuen me I muſt ma be pe
vſe of, to examine, to whom of the doe fi
contradictory preachers in matters heſe p
fai

ugh faith neceſſary to ſaluatiõ I muſt yield
ew my ſelf perſuaſible; that is to ſay, whe-
on ther the motiues of prudence to yield
with an aſſent to the olde preachers, or to
met he new, be more grounded in true
ma reaſon, all preiudice of affection and
ige partialitie to factions layd a ſide.
ng First of all then I do conſider, that
as two waies onely there be imaginable,
ouc wherby it is poſſible to take notice,
tho whether the old or new preachers are
iuſt to be beleeued; wherof the firſt is, by
h in he knowledg obtained before hand
e fi of the truth of the doctrines (which
brie they ſeuerally deliuer) allreadie got-
, I o en by mine owne induſtry, by which
p, a may diſcerne, that theſe preachers
e cr ther then thoſe, are with greater
orſh aſon to bee followed. The ſecond
erfo ay how to know this is, if before I
t ma be penetrate their ſeuerall doctrins,
f th doe firſt find out, which rancke of
tter heſe preachers be woorthy of moſt
fai

credit and authoritie to be beleeue
in doctrines, as yet vnknowen to me
and then to let my ſelf, in the begin
ning of my ſeache of truth be moue
with that greater authoritie, which
haue found to be more in one ranck
of preachers, then in another, an
therby iudiciouſly to gather, that th
preacher teacheth truth, rather the
the other: allthough my ſelfe of m
ſelfe, doe not as yet perſpicuouſly v
derſtand the particular reaſon, wh
that doctrine or article is moſt tru
which is taught by ſuch a preacher,
whome I prudently yield my ſelfe
diſciple, becauſe of his euident a
thoritie to teache mee.

Touching the former of theſe wa
of triall, wherby I may find out
what preacher I may prudently a
here, or adioine my ſelfe, that is to ſa
by the foreknowledge which I ha
already gotten, particularly of eue

doctri

doctrine in cõtrouersy, amongst olde and new diuines; Though they who make true doctrine a note and signe of the churche, wherunto I must render obedience, seeme to prescribe this way: yet doth my conscience witnesse, that to me (howsoeuer it be in respect of others) this way is meerly impossible: (and yet euen to mee likewise, God hath left some meanes of saluation.). For I may not so farr ouer-weane my witt & learning, as to thinck that I am able (no not after some reading of bookes, and hearing of opinions, much lesse at the beginning of my searche for truth) to lead my selfe, without the authority of a guide and directour, through the depth of these disputes; & to pearce into the nice points of euery difference, in positions of faith, betwixt the olde and new preachers; when they teache vs that wee must, or must not

beleeue as our anceſtours did; of the great
manner of our iuſtificatiõ by Chriſt the w
of the roote, & worth of thoſe work ſtand
which are wrought by the childre that
of God; of the number, valew, and o a-do
peration of ſacraments; the eſſence cont
& effect of originall ſinne; the preciſ uerſi
manner of Chriſts preſence in th not n
bleſſed ſacrament; the releaſe of tem ons t
porall paines due to ſinns already re theſe
mitted; *opus operatum*; works of cou (not
ſaill, or ſupererogated aboue and be I cãn
ſides that which is neceſſary to b of on
done, for the eſcaping of hell fyer: & conſi
a thouſand ſuch like points ſo intr fore I
cate, that a ripe witt after much ſtud chur
cannot without diffyculty know d take
rectly, wherin the queſtiõ lieth whic right
is debated: much leſſe ſhall I bee ab in ſcr
to poize, and weighe the proofes an judge
reproofes, replies, and anſweres, du in all
plications, & triplications, repreher therb
ſions, and reioinders, wherwith th follo
greate

f the greateſt clarks of our age, haue filled
riſt the world; euery one ſeeking ſo to in-
ork ſtance, and anſwer his aduerſary, as
dre that the worlde is now after all this
nd o a-doe, more cloyed with wrangling
enc contradictions in particular contro-
ecif uerſies; but ſimple & vnlearned men
n th not more edified with fitter inſtructi-
tem ons to true chriſtianitie, then before
y re theſe diſputes began. As for my ſelfe
cou (not to ſpeake of other greater witts)
d be I cãnot thinck that God doth require
to b of one of my ſort, that I ſhould bee a
er: & conſummate maiſter of diuinitie, be-
intr fore I be a puney ſcholar of the true
ſtud church, as I muſt needs bee, if I will
w d take this way of triall of truth, firſt
vhic rightly to cenſure by mine owne ſkill
e ab in ſcripture, and mine owne priuate
s an iudgement, learned mens deciſions
, du in all particular controuerſies, and
ehen therby to know what preachers to
h th follow.

eate For

For mee therefore remaineth one *reſt i*
the ſecond way, which I finde to m of th
ſelfe poſſible, to the vſe of all goo to b
chriſtians of auncient times moſt c who
formable, and in the iudgement cont
the lateſt and cunningeſt proteſta brac
writers, ſeemeth moſt commendabl dicio
as appeareth by theſe words of M who
Doctour Field, in his dedicatory, te *it com*
ching, *That ſeeing the controuerſies of r doe m*
ligion in our age, are growne in numb ciples
ſo many, and in nature ſo intricate, th other
fewe haue time & leaſure, fewer ſtreng any t
of vnderſtãding to examine them: nothi of pra
remaineth for men deſirous of ſatisfacti ties o
in things of ſuch conſequence, but dilige are no
tly to ſearch out, vvhich amongſt all ſoc infini
ties of men in the vvorld, is that bleſſ concer
company of holy ones, that houſhold ctions
faith, that ſpouſe of Chriſt, and church uoide
the liuing God, vvhich is the pillar, a his ſa
ground of truth; that ſo they may embra Lord
ber communion, folovv her direction, a more

one reſt in her iudgement. VVhich coũſayll
to m of this proteſtant doctour, ſeemeth
goo to bee very iudicious, and of mee,
ſt c who deſire a prudent ſatisfaction in
ent controuerſies of religion, to be im-
eſta braced: as it is alſo of all wiſe and iu-
dabl dicious perſons, by M. Fields report,
of M who ſaith in the ſame place. *That hence*
y, te *it comes, that all vviſe and iudicious men*
of r doe more eſteeme bookes of doctrinall prin-
umb ciples, then thoſe that are vvritten of any
e, th other argument: and that there vvas neuer
reng any treaſure houlden more rich, then bookes
othi of præſcriptions againſt the profane nouel-
acti ties of heretiques: For that therby men that
ligen are not vvilling or not able, to examine the
ſocu infinite differences, that ariſe amongſt men
bleſſ concerning the faith, haue generall dire-
old ctions, vvhat to follovv, and vvhat to a-
rch uoide. Thus farr M. Doctour Field, in
, a his ſaid dedicatory, graced by my
abra Lord of Conterbury, and therfore
, a more to be reſpected of any proteſtãt.

By

By All which, hauing now found out, both in the vſe of the olde preachers, and in the doctrine of the new, that the onely prudent way to ſearch for Gods truth is, firſt by finding our what company of preachers bee of moſt authoritie: and then by their authoritie, to be led at firſt into the notice of particular doctrines: My next care is to conſider, wherupon authoritie riſeth; and heere I ſee, that men come to authoritie, either by much eſteemed guiftes, & good parts of nature and induſtry, fit to winne credit amongſt wiſe men; as the witt, ſtudy, nobilitie, multitude, antiquitie, honeſt conuerſation, and ſuch like commandable parts, knowne to be in any company, or church, which maketh this or that profeſſiō: or elce the authoritie of preachers of a religion, proceedeth of the ſupernaturall priuiledges ſeene in them, which they

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cannot haue had, but from heauen, as diuine prerogatiues, exceeding all humane forces; and bee worthy ſignes, that thoſe men be ſent from God, to inſtruct the world; And of theſe ſorts of ſupernaturall cauſes of credit and authoritie be; the working of miracles, knowen and tried patience in martyrdome, or perfect cõtempt and renouncing of the world, orderly ſucceſſion into the offices, and doctrines of olde paſtours: with other ſuch like, as were ſeene in Chriſts Apoſtles, and their diſciples, who neither vſurped place of paſtours, nor altered doctrine of faithe.

Cõparing then the olde preachers with the new, in ſuch good parts and priuiledges from God, both naturall and ſupernaturall, which may make them duely to be regarded, as perſons of authority, worthy to be followed in matters of ſaluation: I ſhall thinke

that

that I haue performed in this behalfe my duty before God, & all good men if after this comparison wisely made & the odds seene, which are betwene the new and olde: I doe submitt my soule to them, whose authoritie I fynde to be greater.

Yf then we examine discretely wheather in the old or new preacher there be more causes of credit, & authority: surely the causes of credi and authoritie duely considered, (firſt wayghing the difference of natural meanes of credit) we should too much wrong the memory of our forefathers, and our owne experience, and due censure of our owne dayes; i we should imagin that Luther or Calvin, or any such new reuoulter frō th olde faith, which before times themselues had longe professed, to a conceipt of their owne coyning; & from that laudable chastitie, and penitentiall

tiall life, which them ſelues had for a longe time, bothe profeſſed, and pretended to obſerue, vnto a courſe of notorious ſenſualitie, & vntamed luſt: if we ſhoulde (I ſay) imagine that either them ſelues, or their followers are to be preferred before our aunceſtours; theſe new miniſters being indeed ſo new, ſo few, ſo lewdly reported of one by another; not elder then the age of three or foure ſcore yeares, not ſpred farther then three or foure Northren prouinces, into certaine corners; whither they are come, by open force, and knowne fraudulence: wherin they lye ſcattered heere and there, amõgſt the baſeſt ſorte & rudeſt peoples: hauing ſeized vpon none beſides thoſe, who bee of weaker iudgements, and ſtronger appetites, and ſo ſeeme in the faſhion of their life, leaſt carefull of chriſtian cõuerſation. Wherfore theſe new preachers cannot

not poſſible lie be ſo auncient in co
tinuance, ſo great in number, ſo reu
rend for wiſdome, of ſo ripe iudg
ment, or ſo skillfull in learning, mo
prudẽt in coũſaill, grauer of manne
more exemplar in conuerſation, th
were and are the old preachers, wh
no ſooner knew, then cõdemned th
new faithe, they hauing flouriſhed f
ſo many ages and centuries of yeare
as haue beene ſince Chriſt; and th
in all chriſtian nations ouer the fa
of the earth; in the communion of
many wiſe & worthy princes, and p
lates; ſuch graue and vertuous peo
and cõmonwealthes, ſo commend
to our imitation, and example, as p
ternes of true wiſedome, bothe in p
blique and priuate affaires; in ſu
meanes, & encouragements, to piet
and learning; by errections of mon
ſteries, and endowments of colledg
preferments for well-deſeruers,

gul

gulat inſtitutions of moſt chriſtian diſcipline: the monuments of whoſe pietie, wiſdome, and knowledge be ſo manifeſt, that all our prouiſions for publique good & learned woorks in diuine and humane knowlege, were the fruits of their religious labours.

But if we looke to ſupernaturall cauſes of authoritie, by which, God doth with ſpeciall aſſiſtãce priuiledge hoſe, to whom he will giue the office nd authoritie of true preachers of is will and worde in this worlde; we all yet ſee farr more excellẽce in the ld preachers then in the new, or (to y the truth) all in the old, and none the new. For either all records of tiquity, ſtories of times, courtrolls corporations, publique and vncon-ollable relations both auncient and oderne, do faile of truth, as made of urpoſe to deceiue good minds: or e the preachers of the old religion

with their peoples doe moſt iuſtly challenge as their owne poſſeſſion continued ſince Chriſtes aſcenſion the ordinary ſucceſſion of hierarchi by Chriſt ordained then, and eſtabliſhed to endure till the worldes end, the ſaluation of all nations; all mira cles wrought for the effectuall performance of conuerting all Chriſtia nations: all the chriſtians marty doms ſuffered till this day; all the ſa ctity of confeſſours, chaſtity of vi gins, deuotion of matrones, the p nitentiall life of conuerted ſinners; a worde all the glory which Chr hath hitherto had, or yet hath as t fruit of his bleſſed paſſion in churche militant; VVheras this ne factiō of preachers, diſclaimeth fr the power of doinge miracles, defie ordinary paſtours and paſtourſhi thincking themſelues to be extrao dinarily raiſed, without any proofe

th

their miſſion: and for their holynes of life, they whome they counte the beſt of their confederates, haue no other perfections, then were and may be now founde in Pagans, hauing much a doe to finde their moſt reformed miniſtrie matcheable with ordinary artizans in forbearīg from groſſe crimes, & crying ſinnes in worde and work; witnes wherof be euery aſſizes, ſeſſions, and particular pariſhes, wherin though many of the miniſters diſorders be huſht vp for glory of the Ghoſpell, and neuer come to triall: yet the proportion of number of miniſters and other men being conſidered, the knowne miſdemeanure, diſtentions and heynous crimes of the miniſters, are farr more then thoſe of the cōmon people: wheras their doctrine being ſo lately ſprung vp, and yet but in the feruour & flour, ſhould leaſtwiſe for ſome ſmall time haue

brought forth in the preachers the
of fruits of greater pietie, vnion, an
charitie; which are found moſt abun
dantly afrer ſo many ages, if not in al
yet in the moſt eminent, and greate
part of eſteemed and renowned pre
chers, in writters, and profeſſours
the olde religion. Beſides theſe ne
preachers make a ieſt at virginitie
a cõtinent life, not abiding the nam
of penance, and conceiting of Go
ſweet will and commandements,
of meere impoſſibilities: which d
ctrine in it ſelfe, opening the way
lincentiouſnes, and giuing ſo large
excuſe of not liuing well, as of a thi
impoſſible; how can the profeſſou
therof be thought to, haue any c
of holyneſſe or good life?

To this we may add iuſtly, that th
new preachers doe not vſe their p
pits and prints, as ſtriuing to edifie
ther vertue in cõuerſation, or poſſi

poi

points in doctrine, more then in auncient times (which yet they ſhould doe, if, as they profeſſe, they performe the office of teachers more faithfully then the olde preachers) but they ſpecially bende all their forces to deſtroy what they founde before them built, as though it were a ſufficient ſauinge-faith, not to bee of the catholique Romane faith; though otherwiſe no small errours in principall points of ſaluation be admitted, or wincked at, and permitted. Neither could I euer ſee any iuſt motiue in our new preachers proceedings, by which a prudent heathen man no groſſe idolater, as many haue been in time of idolatry) might be conuerted from that kinde of ſeruice, and acknowledging the God of nature alone, which his auncestours did teach him, to cõfeſſe the diuine miſteries of the chriſtian faith, being ſo farre aboue reaſon, and

therfore neceſſaryly relying vpon au- niſ
thoritie ſeene and acknowledged in the
the preachers; Nor why the new pre fro
acher of any ſect be it Lutheran, Sa daiſ
cramẽtary; Anabaptiſt, or Trinitary of c
ſhould moue a man, whom he would ledg
ſeduce from the old faith to his own ſtian
ſect, rather then to any others of the and
new ſects, or old hereſies of all tha kno
rable of errours, which haue trouble holi
the catholique church from Simo by ha
Magus, to Iohn Caluin or Micha of all
Seruetus; Sith all old heretiques an itie
new teachers, though among the by S.
ſelues each one moſt aduerſary to and v
thers, in their ſpeciall doctrines, piſtri
pretẽd the ſelfe ſame groũds of fait Pag
to witt, what pleaſeth them to c itie
Gods word, both in ſyllable & ſen their
But a man may ſee very greate cau ut w
giuen by theſe new miniſters proc tay i
dings, why many in our dayes draw agrã
from the catholique faith by Cal heiſn
niſ

niſme, come to Arianiſme and Tri-
theiſme, and ſuch monſterous ſects,
from which they fall backe into Iu-
daiſme, or into the originall blindnes
of corrupted nature, from acknow-
ledging any myſtery at all of the chri-
ſtian faith : as Bucerus, and Ochinus, D. Dou
and other ſuch doctours are certainly of Rec
known to haue done, falling from ca- ſancy. P
tholiques to be Sacramẽtaries: wher-
by hauing left the firme foundation
of all Chriſtianity, to witt, the autho-
ritie of that churche, which is called
by S. Paul the pillar & groũd of truth;
and vſing no other armes againſt Pa-
piſtrie (as they call it) thẽ thoſe which
a Pagan may vſe againſt all Chriſtia-
nitie, no maruaill that hauing loſt
their footinge in Gods church, with-
out which, the vnderſtanding cannot
ſtay in chriſtianitye, their tumbling
wagrãt witts runn headlong into A-
theiſme; as beſides others, *Iordanus*

Brunus did, who once a friar, after a ſtou
Apoſtata, firſt from his order, then ctio
from catholique religion, laſtly from Yf
Chriſt, after he had bene a profeſſou of m
in oxford, hauing tried all new ſects I ſha
and taried in none, was for obſtinac conf
in ſuch Atheiſme hanged in Rome ner:
Anno. 1600. tectic

It being then before neceſſarily re*louing*
ſolued, that in this important matte Field
of my ſoule, I muſt deale prudently my p
and prudence teaching mee that i mabl
points of faith I muſt yield my ſelf Field
diſciplinable, to be inſtructed by thoſe ory t
preachers, who be of greateſt autho *ſaith*
rity, cauſed by naturall and ſuperna *ns) t*
turall good partes and graces, found *nd di*
in the preachers of a religion: I hop *ining*
that neither God will condemne m *nleſſe*
of infidelity, nor wiſe men of folly *eaued*
nor good people of impiety, if I d *ame a*
adheare, and cleeue to the preache *nd ho*
of the old religion, as to the true p *ll chri*

ſtou

er a ſtours ſent from God for my inſtru-
the ction.
from Yf after all this reaſon allredy giuen
ſſou of my doubt, ſearch, and reſolution:
ects I ſhal be ſtill moued to admitt further
nac conference in more particular man-
ome ner: then muſt I recurre to that pro-
tection, who did *appoint* and *direct* and
ly re *louingly accept* and *fauorably approue* M.
natte Fields booke, to which in this point
ntly my proceeding shal be moſt confor-
at i mable. *VVe admitt*) ſaith M. Doctor
ſelf Field in his preface or epiſtle dedica-
tho tory to my L. of Canterbury) *No man*
utho *ſaith Tertullian in his book of preſcripti-*
ern *ans*) *to any diſputation concerning ſacred*
ound *and diuine things, or the ſcanning & exa-*
hop *mining of particular queſtions of religion:*
ne m *vnleſſe he firſt ſhevv vs of vvhom he re-*
foll *ceaued the faith, by vvhoſe means he be-*
f I d *came a chriſtian, and vvhether he admitt*
ache *and holde the generall principles, vvherin*
ne pa *all chriſtians doe, and euer did agree: other-*
ſtou *vviſe*

vviſe preſcribing againſt him as a ſtraun-
ger from the commonvvealth of the Iſrae-
of God, and hauing no part nor felovvshi-
in this buſineſſe. Thus farre M. Field
who in accepting from Tertullian, &
commending to vs this rule, is by au-
thoritie approued, & therfore for pra-
ctizing of this rule, I hope I ſhall no
be condemned, if conformably to it
before I doe admit further cõferen-
in matter of faith, I humbly and ſim-
ply craue, to haue this firſt cleared, t
witt, of whom that man, (with who
I ſhalbe vrged to conferr about fait
hath receaued his faith: that is to ſa
wheather from ſome authour of n
uelties, ariſing againſt his knowne p
ſtour; or from ſuch as can deriue h
paſtourſhip & doctrine by ſucceſſi
throughe all ages, from the Apoſt
to theſe our dayes: by whoſe mean
he came to be a chriſtian; and whe
ther he doe admitt and holde the g

ner

nerall principles, in which all Christi-
ans doe, and euer did agree? VVhich
interrogatories till they be satisfied, I
may not admitt conference by worde
or writing with any man in points of
faith, but by this approued rule must,
till thē, hold him as an alien from the
Israel of God: and as one that hath no
part in writing or speaking about the
busines of christianity.

Neither lett any man rashly thincke,
that to those, who will needs cōferre
with me, these interrogatories are
needlesse: sith my doubts heerin be
not either peeuish, or vnreasonable,
but most aduised and iust. For what
reason or authoritie haue I to thincke
that God hath vsed any meanes to
bring the now-christians of England
to the faith, other then his ordinary
course appointed in the beginning by
hearing of Christs worde, inuiolably
kept, and immutably preached by a

a pa-

a paſtour of knowne miſſion and au-
thoritie, ſucceſſiuely through all ge-
nerations: with lawfull ordination &
iuriſdiction, deriued to him from the
Apoſtles of Chriſt, in whome only
Chriſt by ordinary courſe doth ſpe-
ake? And ſith we doe plainly ſee thi
matter of fact, to witt, that the begin
ning and progreſſe of our new prea
chers manner of proceeding, and
dogmatizing, is againſt the ordinar
authority and receaued doctrine, o
the allwayes-knowne & viſible chri
ſtianitie: and that they doe relye, no
vpon the olde and always-vnited ſuc
ceſſion of paſtours, and vniforme do
ctrine, but vpon a priuate, new, an
rebellious ſeperation from both, an
therfore in the eye of any prudēt ma
though he were no chriſtian, the
partialitie and profeſſion is to be ac
counted of as a latter and particula
faction, newly deuided from the an
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cient christians, as the Perſian Maho-
metan is now reputed a ſchiſmaticall
Mahumetan, lately aparted from the
former knowne profeſſours of that
falſe religion of Mahomet. This I ſay
being moſt cleare to any one, that
for his ſoules health vouch-ſafeth to
looke vnto it: how many iuſt cauſes
haue I to doubt, that this new faction
of profeſſours, vnder the name of
christianity were not made christians
by the ordinary paſtours? And ther-
fore Tertullians preſcription, with
M. Fields approbation, and my L. of
Conterburies acceptation, may very
well ouerrule me to take exceptions,
and preſcribe againſt them, that I a
catholique may refuſe their confe-
rence in faith, till they haue firſt clea-
red theſe interrogatories by ſuch pro-
per and direct anſwers, as be peculiar
to the true Christians indeed, and no
wayes appliable to the vſe of euery ſe-
ctary,

ctary, aſwell to the Browniſt, Anabap-
tiſt, or Arrian, as to the Proteſtant, o
Puritan: who all will, and with equal
truth may ſay, that they had thei
faithes and fantaſies out of the ſcrip
ture, acknowledged and expounde
by their owne ſpirits.

Moreouer, if I be be vrged to con
ferre, with a miniſter (as it is likely
ſhall,) then after the former interro
gatories, I muſt craue a further reſo
lution from him, (before I admitt hi
for my Maiſter in faith, as he will n
doubt pretend to bee) about the na
ture and quality of his miſſion, an
authority, iuriſdiction, and Paſtour
ſhip. For it being out of controuerſ
by plaine ſcriptures, that no man ca
preach vnleſſe he be ſent, & that the
fore Chriſt came ſent, and ſo he ſen
others with power of ſpirit, in mira
culous workes, and holy liues, man
feſting their authority and calling t
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be preachers; and that the paſtours of Chriſtes erection at his aſcēſion, muſt be the men, who ſhall call and keepe in chriſtianity all the whole world, till the day of iudgement; That Chriſt did alſo forwarne vs of extraordinary commers vnſent, though they pretēd to be ſent in his name; As allſo that neuer any true preacher yet was ſent from God extraordinarily to bring in new religion, diuers from the vſe of his aunceſtours, but he came furniſhed with the power of miracles, to manifeſt his power or paſtourſhip, all this I ſay being cleare by ſcripture, how dare I anſwer God at the day of iudgement, fot admittaunce of theſe miniſters for my maiſters in faith. and conferring with them in that māner, before it be manifeſtly cleered vnto me, whence they are, and who ſent them? Eſpecially ſith that yet they can not agree among them ſelues,

whea-

wheather their firſt fathers miſſion of
Paſtourſhip was ordinary, or extraor
dinary: and both opinions appeare vnſa
be meere deuiſes and colluſions; ſi pou
if it were extraordinary, by what ru ly, h
or exãple in ſcripture can they prou ther
that they muſt bee taken for ſuch and
pon their bare wordes, without mi acu
cles; or how do they proue that th ion
are not thoſe of whome Chriſt for egin
warnes vs, that would come in ſhe wo
as ſent, and yet indeed not ſent? B epar
if it was ordinary, ſurely by their d efor
ctrine, & as they blaſpheme the Po now
(from whom in this opinion they pr hem
tend to haue it) it is meerly antich ther
ſtian: ſo that now Chriſt is preach lſe w
truly by thoſe preachers onely, wh f th
can ſhewe no patent of their commi now
ſion and authority of Paſtourſhip, b rged
onely vnder the broad ſeale of An ne,
chriſt, and by conferring with the roce
I ſhould be forced to learne my cre ncer

of Antichriſtian doctours.

After I ſhall haue receiued due ſa-
isfaction in my doubtes already pro-
pounded about my cõference; name-
ly, how he became a chriſtian; whe-
ther he holdeth the vniuerſall faith;
and who ſent him to feed Gods flock:
because the preſent Engliſh cõgrega-
tion is now, & was allwayes from the
beginning implacablely deuided into
two notorious factions (beſides the
ſeparation of Browniſts, and ſuch like
reformers) and was neuer more then
now out of hope of attonement in
them ſelues, one ſtill chardginge the
other with ſchiſme and rebellion, or
elſe with ſuperſtition, & perſecution
of the truthe: It ſtandeth me vpon to
know, whether the party whome I
am charged to confer withall, bee a puri-
ane, or a proteſtant: not that their
proceeding will be much different in
ncerity: (for as we catholiques finde

in Iewell, & the proteſtants, miſall
gations, reiections, and wreſting
ſcriptures and fathers from their tr
wordes and ſenſe, to make them ſer
the Proteſtants meaning: ſo doe t
proteſtants abundãtly obſerue in t
puritanes writing againſt them: rea
but the proteſtants ſuruay of the pu
tanes diſcipline *chap.* 27.30.31. wh
in at large this is plainly manifeſte
but becauſe the puritane conferro
wil be ſure to draw me towards pu
taniſme, which (as thẽſelues cõfeſ
is held by thoſe (whome I haue
much reaſon ro beleeue as them)
be a *diſcipline dãned to hell from vvhe*
it came: and their doctrine is genera
called a *ſchiſme*, and *hereſy*, *treaſon*, a
rebellion; and the Puritans *proclaime*
be obſtinate and refractarious perſons, e
mies to the king and ſtate, *notorious*
manifeſt ſchiſmatiques, *falſe proph*
members rent and cutt of from the chu

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iſall *of God*: &c. for more I am weary to
ing write; which you may ſee in the ſilen-
ir tried miniſters challenge of cõference
n ſeruiade to the prelates, dedicated to his
oe maieſty, printed. 1606. *pagin.* 9. and
in tho. And therfore till the Puritãs haue
: reacreed themſelues from theſe proba-
e puble (as you may ſee in the proteſtant
whe booke called *Dangerous poſitions*, *of*
feſte *Geneuites*, *ſcottizing* &c.) imputati-
fertions, layd vpon them by men of grea-
ls puerauthoritie then them ſelues, and
õfeſſmore experienced in Puritan procee-
haue ings then I my ſelfe am, I can not
em) with due reſpect to God, my prince,
vvhe nd country, thus conferre in religion
ener with any Purytane.

ſon, a And as for the Proteſtant, being ſo
laime ubliquely & bitterly challenged and
õns, t if he will not accept the challenge)
ious ut dared by the puritane: he can nei-
roph ner with his owne honour, nor hope
e chu f altering me, fly the puritans field:

and pretend zeale in preſſing me no, n
cõbat; Sith diuers of the propoſitio*hat t*
(in approuing of which, except th*hem,*
ſhould be willfull traitours to Go*ad g*
their prince, & country, they ſay th*hem,*
they cãnot but make oppoſition vn*rote/*
the Prelats *ibid. pag.* 16.) are ſuch, *orſak*
if the miniſters ſhould not conſtan*hem.*
holde, & maintaine the ſame agai*caſo*
all men: they cannot ſee how po*tants*
blely by the rules of diuinity, the *lared*
paration of our Proteſtants church *inter*
from the church of Rome, and fr*oren*
the Pope the ſupreme head there*im,*
can be iuſtified: yea promiſing th*ut a*
reconcilement to that ſea, if the *Bread*
piſts can either by argumẽts put th*e co*
from their forſaid propoſitions, or *hat t*
anſwer their argumenrs (thus they *s,* fro
ibid. pag. 11.) for if the puritans b*our C*
an errour, and the prelats on the c*urita*
trary haue the truthe (they ſpeake *ſtan*
thing of their yealding to the prel*atho*

me no, no,) *They proteſt to all the worlde,*
ſtitio *hat the Pope and the church of Rome, & in*
pt th *hem, God and Chriſt Ieſus himſelfe haue*
: Go *ad great vvronge and indignitie offered*
ay th *hem, in that they are reiected, and all the*
on vn *roteſtants churches are ſchiſmaticall, in*
uch, *orſaking vnitie and communion vvith*
nſtan *hem.* ibid. pa. 16. Vvherby you ſee iuſt
agai caſon why I may refuſe the prote-
v po tants conference: who if he be out
the ared by the puritan, ought not to be
urch ntertained by mee; if he entring cõ-
nd fr rence with the Puritan, yeald vnto
ther im, then he is no more a proteſtant
ng th ut a puritan, againſt whom I haue
the lready taken iuſt exceptions: but if
ut th e conquer the puritans, it is but by
s, or hat truth, which he borroweth from
they s, from the doctrine and practize of
ns b ur Church: and therfore both the
the c uritan will in that caſe, and the Pro-
eake eſtant ought to become as I am, a
prel atholique.

Moreouer, becauſe not onely Pr ved
teſtants and puritans, but alſo Fam th t
liſts, and browniſts, and each ſecta ion,
elſe (as it is certaine, and you may ſ ring
it proued in the proteſtants ſuruay uch
the Puritans doctrine, (*cap.* 1.) d La
pretend zeale, & therfore will nee th d
vrge conference in place where th th
preuaile: & ſeing that (of mine own d,
knowledge) their wãt not in Engla here
eminent men, for magiſtracy, digni ho
and authority in the commonwel ll in
who bee knowne familiſts, as alſo the
ther ſome of markee which fauou eſun
Browniſts, ſo that it may be my hap ill in
or ſome other catholiques to fall in y edu
ſuch hands as will vrge conferenc aut
that we may receaue inſtruction r the
theſe ſectes; I would craue to kno reli
whether in that caſe I may entertai h gr
conference with a familiſt, or Bro ue m
niſt or no? If yea, what reaſon for hich
ſince theſe do deteſt the religion al re bo

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y Pr ved by the ſtate? if no, what reaſon,
Fam th theſe alſo ſhow as great zeale of
ſecta ion, teach with as great authoritie,
nay ſ ring as much ſcripture, promiſe as
uay uch truth, as the Proteſtants do?
.) d Laſtly, ſith conference preſuppo-
l nee th doubt, which my former ſearch
re th ath excluded: and ſearch muſt there
e ow d, where ſatisfaction is founde:
ngla herefore ſhould I ſearch any more,
digni ho now dare boldly anſwer the di-
wel ll in the houre of my death, & God
alſo the day of iudgement: that not the
fauo eſumption of mine owne witt, or
y hap ill in ſcripture, nor any preiudice of
all in y education in this, or that ſect, nor
erenc e authoritie of any eminent man,
ction r the faſhion of my country in vſe
kno religion eſtabliſhed by eſtate: but
tertai ch grounds as only God can giue,
Bro ue mee the ſecuritie of conſcience
n for ich now I poſſeſſe: And therfore I
on al re boldly ſay, that if now I be dece-

aued

aued in matters of faith, not man, Angell, but God himselfe hath deceaued mee.

FINIS.